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Swarthmore Lecture

Quakerism: A Religion of Life

Rufus M. Jones

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Swarthmore Lecture.

QUAKERISM:

A RELIGION OF LIFE.

BY

RUFUS M. JONES, M.A., D.Litt.

Author of "Social Law in the Spiritual World," etc.

PRESENTED

BY

HENRY H. MOSHER FUND

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Preface.

THIS book is the first of a series of public addresses to be known as the Swarthmore Lectures. The Lecture-ship was established by the Woodbrooke Extension Committee, at a meeting held December 9th, 1907. The Minute of the Committee provides for "an annual lecture on some subject relating to the Message and Work of the Society of Friends." The name "Swarthmore" was chosen in memory of the home of Margaret Fox, which was always open to the earnest seeker after Truth, and from which loving words of sympathy and substantial material help were sent to fellow-workers.

The Woodbrooke Extension Committee requested Rufus M. Jones, M.A., D.Litt., of Haverford College, Pennsylvania, to give the first lecture on the evening preceding the holding of the Friends' Yearly Meeting of 1908. In accordance with this decision, the lecture was delivered in the Central Hall, Birmingham, on May 19th.

The Swarthmore Lectureship has been founded with a two-fold purpose: firstly, to interpret further to the members of the Society of Friends their Message and Mission; and secondly, to bring before the public the spirit, the aims and the fundamental principles of the Friends. This first lecture presents Quakerism as a religion of experience and first-hand reality—a dynamic, practical religion of life.

Quakerism : A Religion of Life.

RELIGION has always been one of the supreme concerns of the race, and, so far as one may prophesy from the nature of the soul of man, it always will be a supreme concern of the race, though it will undoubtedly wax and wane as the central point of view shifts. There are vast bends and eddies in the onward current of progress. Sometimes one, and sometimes another, commanding interest sweeps into the foreground, and religion may seem, for the moment, to be a losing power.

Religion
a Per=
manent
Interest.

Discoveries of new physical forces and of rich raw material resources bring on eras of unwonted industrial expansion, and the drift towards wealth and materialism appears, for a time, to be the main current of human interest. The little prophets who mistake surface waves for the ground-swell set of ocean currents, begin prematurely to predict the exhaustion of religion and the drying up of its springs.

Scientific geniuses hit upon some central secret of Nature, and find a new clue to the meaning of the riddle. New methods of research are proposed with amazing results, and men gather to the quest with the keenest passion. Accurate knowledge, exact description, formulation of unvarying laws, become the foremost interests, and it seems

possible to *explain* every phenomenon and event of the world system, and to bring everything, from inmost centre to farthest periphery, under the reign of law. The history of religion again seems to be winding up. Little prophets, who mistake street lamps for perennial stars, hurry to announce that religion has about run through its circuit, that its meteor flight, with its trail across the world, is nearly spent !

But they all reckon ill. They have used too short a plummet line. They have sounded only the shoals and inlets, not the deeps of the soul. The bend of the current sweeps round a little farther as history progresses, and the ancient set of the shoreless sea is felt again, and the soul is once more aware of its tides from the nether springs of eternal life.

Emerson was sound in his great prophecy that " we need not fear that we can lose anything by the progress of the soul. The soul may be trusted to the end."

As in the past, so in the future, the primary concerns of serious men will be spiritual concerns : how to become allied with God, how to enjoy Him forever, how to overcome the fleeting and temporal by the power of the permanent and eternal, how to build into reality that unquenched faith in a Kingdom of God which all true prophets have helped to kindle. The curve is not backwards but forwards. There is a steady, irresistible onward push toward further development. We are not called to fan a flickering flame or to nurse a dying hope. It is not our mission to prop a

tottering ark, or to bolster up an artificial system. We have to deal, rather, with the aptitudes and hungers of the soul itself, and with religion grounded in the very nature of things.

The primary service of a religious body is therefore *prophetical*; its business is to help men to find the clues to the meaning and significance and power of life, to further the discovery of God, and to assist men to draw upon the great reservoirs of spiritual energy. The days of the priest are over. The demand is now for prophets. Men do not want sacred persons to "do" their religion for them; they want illuminated leaders who can enlarge their vision, who can interpret, in the language of to-day, the eternal realities of the Spirit.

**A Prophetical
Mission.**

"Would God," said a great leader, "that all the Lord's people were prophets." That is the ideal which must always be in our eye—a lay religion with no sharp distinctions of class or privilege, but producing spiritual leaders, through whom God, stooping, can show sufficient of His light for those in the dark to rise by, until all *see* for themselves.

This distinctly *prophetical* work has always been the mission of Friends. No one can read the account of George Fox's visit to Oliver Cromwell without feeling that Fox was there as a prophet. Carlyle has happily put the great Quaker's message to the Protector: He had "much discourse with him concerning Life and concerning Death; concerning the Unfathomable Universe in

general, and the Light in it from Above, and the Darkness in it from Below ; to all of which the Protector ' carried himself with much moderation.' " " Yes, George," adds Carlyle ; " this Protector has a sympathy with the Perennial, and feels it across the Temporary." That is what the great Quakers of all generations have, in one way or another, been trying to do ; to discourse concerning Life and Death, concerning the Unfathomable Universe, with its Light from Above and its Darkness from Below ; concerning the Perennial, which is revealed in the Temporal, the Abiding in the shifting aspects of Life.

" Still, as of old, in Beavor's Vale,
O man of God ! our hope and faith
The Elements and Stars assail,
And the awed spirit holds its breath,
Blown over by a wind of death."

**Out-
reaching
Spirit of
Early
Quak-
erism.**

It is our business to-day to have a message concerning life and concerning death, which helps men to rest their souls on God's

"Immortal Love and Fatherhood
And trust Him, as His Children should."

It looked for a brief period as though Quakerism was to be a dominant type of religion among Anglo-Saxon people. Two hundred years ago, there were in England, Scotland, Ireland and Wales, approximately 75,000 Friends, 10,000 of whom were in the city of London alone. In America, they formed the chief religious force in Pennsylvania and New Jersey. They had, for a generation, been a leading factor both in the religious and political life of Rhode Island. In Maryland, they were next in influence to the Roman Catholic

founders, and they had a large Yearly Meeting in Virginia.

The Carolinas had already had a Quaker Governor who had re-organised the colony, and given its promise of future greatness. In New York, Friends were building a chain of Meeting-houses parallel with the Hudson, and were already one of the leading denominations in the new metropolis, and even in Puritan Massachusetts they were rapidly spreading in all the settled parts of the colony. They were everywhere robust and virile, with great visions of spiritual conquest in their eyes ; they undoubtedly cherished the faith that God had raised them up to restore primitive Christianity, and to be the rebuilders of *the Church*—the Church of the Spirit.

We are not concerned now with the story of the slowing down and the dwindling power. It is a dreary chapter with some comedy, and much that is tragic. Our great concern now is to deal wisely, if possible, and with some of that old time robustness and virility, with present opportunities. Once again, the out-reaching spirit of the early days has broken out among us, a new enthusiasm has quickened us, and some of that old time white-hot conviction of a *prophetic mission* has touched us. We are swinging back to the "fiery positive." The question, then, confronts us: what are we here for? To what peculiar mission has God called us? What contribution have we to make toward the spiritual progress of the world?

Our supreme testimony, as a Society, **The Real Presence** has been the testimony to the *real presence* of Christ, as an ever-living Spirit who reveals Himself to all souls of vision and loyalty. We have undertaken, as a people, to demonstrate and exhibit that true religion is the life of God in the lives of men, to present a Gospel, growing, expanding, progressing with the enlarging life of the race, grounded in the central truth that God is forever humanly revealing Himself, suffering over sin, condemning evil, making hearts burn with His love and sacrifice, and working *now* as He worked formerly in Galilee and Judea. A Friends' meeting is organised and held in bold reliance on the actual presence and communion of the Divine Spirit. Friends have set

themselves the task of producing a congregational church with no head but the unseen Christ, the creation of a religious fellowship which is based simply on the response of the membership to this living, though invisible personal Presence.

We cannot be the true successors of the Quaker apostles of the Commonwealth era unless we can make this faith in God as a present, immanent Spirit, live and virile, unless we can give convincing evidence that He voices Himself in the deeps of the human soul, and that Divine revelation is a continuous reality.

The religion which is to prevail, and which is to nourish the heart of the expanding race, will be one that brings to men the *live faith* that God is the

environing Presence to all souls, and that He is building an ever enlarging spiritual city—a republic of God—not in the distant heavens, but out of our lives, and that the heart of the universe is Love—a love that triumphs just as fast as it wins human lives through which to express itself. We are thus called, by the very obligation of our spiritual pedigree, to be the bearers to-day of a type of Christianity which is essentially inward, spiritual and mystical.

By *mystical religion* I do not in any sense mean something dim, vague or hazy ; something occult, that veils the stars of our ancient faith in a blur of fog ; some vapoury substitute for the religion of Christ by which apostles and prophets and martyrs and millions of

**Mystical
Religion.**

"common people" have overcome the world. I mean a religion of inward, first-hand conviction, a religion rooted and grounded in experience, a religion whose authority is as little endangered by science and criticism, as is the authority of the multiplication table, or the law of gravitation.

Few of us who are here can be unaware of the situation in the world about us. Our generation has passed through the most profound and sweeping intellectual transition—I might almost say, revolution—that has ever been experienced in a single generation; for even the Lutheran Reformation did not, to anything like the same extent, affect the minds of men. This generation has witnessed "an irresistible maturing of the mind" which has made much of our old knowledge

look as outgrown as baby clothes on the grown-up man.

Science is no longer a series of happy guesses which *may* be right, and which may just as well be wrong. It is now a well-knit system of knowledge, tested and verified by facts, so accurate that if a new planet were suddenly hurled into space, subject to all the complicated attractions of the other heavenly bodies, we could tell precisely where it would be in its travels a thousand years from this minute. The triumphs of science have been due to an insistence on *facts*. The victories have been won by turning away from vague arm-chair speculation, and by *exact observation* of what actually occurs. The result of this laboratory method is that the scientist now speaks with an unparalleled authority. The

eclipse, once assigned to the caprice of evil spirits, is now explained by a well-charted order of events ; and invisible bacteria, obedient to biological laws, have completely usurped the place of bad demons as the explanation of disease.

The same thing is true in the domain of history. The historian no longer guesses, he has become scientific in his methods. By patient, painstaking attention to the minute details of ancient documents, and by searching scrutiny of even the most insignificant features, which for centuries meant nothing to readers, the historian has made the past live again, and has transformed most of our ideas about the men and the movements of antiquity. He, too, speaks with authority—an authority rock-ribbed with an array of facts.

Well, to put a very great matter into a very few words, this is what has happened : a new interpretation of our universe and of its history has come among us. It is being given with an irresistible authority, compared with which the authority of the Pope of Rome, with his slowly builded system of dogma and traditions, seems as ineffective as would be an army with bow and arrows against one with Maxim guns.

The youth of the present day are being trained to think accurately and to accept only what has the compelling, coercive power of facts behind it. Whatever *we* may believe on hearsay, or from habit, custom and tradition, the generation crowding behind us is going to carry this reverence for facts, this demand for verification and demonstration, to every-

thing that affects their lives. This spirit is already everywhere abroad and must be reckoned with. And the most significant result of it is a tendency, everywhere more or less apparent, to turn away from tradition, from superstition, from religion of the "ecclesiastical type," to an inward, spiritual, more or less mystical, religion. The centre of gravity in religious systems has altered its place. Men are asking for a religion which builds solidly on the veritable facts of *experience*. They are not satisfied to be told that God once dealt *directly* with men, in some remote dispensation when God was more neighbourly; that at the far-off origin of this religion of ours, there were *facts of experience* which proved the Divine Presence, but that now it must

be taken on hearsay and second-hand authority ; that the only evidence of God's love is the existence of certain " letters " from Him, written when the race was young, or the testimony of certain chosen priests who are supernaturally raised above the human level. They want to feel their own souls burn within them with a sense of His Presence *now*. They seek a consciousness of finite spirit meeting infinite Spirit, an inward testimony to the Great Companion of our souls. They ask for the evidence, the demonstration, of a new creation, which enables a man, once weak and sinning, to overcome world, flesh and devil, and to live in holiness and self-forgetful love. They demand a Christ who is " warm, sweet, tender even yet "—a present Friend,

inspiring, drawing, feeding the soul—its spring and source of strength, making it cry, whether in joy or in affliction : “ Abba, Father,” and giving an earnest of the power of the resurrection and the dynamic of an endless life.

The type of religion which is to prevail and which will support the individual, and nourish the ideals of the nation in these days of expanding knowledge and of scientific attitude, is one of this experimental sort—one of inward conviction, of first-hand authority, of demonstration of the spirit and power.

It was as the bearers and exponents of a dynamic religion of inward experience and conviction that our founders made early Quakerism such a powerful affair. They had felt God's healing drop into their souls. As they sat in

their Meetings, they felt the evil in them weakening, and the good raised up, and they spoke of what they knew. As they walked the fields they were uplifted with openings of the personal love of God for them. Only by returning to a similar first-hand religion, inwardly felt and buttressed on the facts of the soul's experience, can we speak to our age with power.

We are in the fringe, as I have said, of a great movement of mystical religion. It is well under way in almost all parts of the world. Cheap substitutes for spiritual bread are at a discount everywhere. Dry and juiceless performances in the name of religion do not speak to the condition of men. The soul of man is crying out for something *real*. As always happens at such times, when, as

Milton says, men try to "purge and unseal their long abused sight at the fountain itself of heavenly radiance," there is much confusion, and some tendency to take will-o-the-wisps for celestial lights. Religious quacks, spiritual pretenders, dealers in flimsy occultisms, abound, and beguile the gullible in shoals. The hunger of heart, the silent passion for the living God, the ground-swell of a deeper spiritual life, are good signs ; but there was never a greater need for genuine prophets and spiritual guides. The easy-going solutions will not do. There are no quick elixirs for the soul. We can minister to our age only on condition that we become the bearers of a religion which verifies itself in experience as the laws of the universe do. We must make our Meetings places where souls

win their deliverance from sin—feeding places, too, for the hungry soul, and we must be able to give the evidence and demonstration of a Companion, Friend, Saviour, Father, here-present now—a living, personal Spirit, who is “closer than breathing, . . . nearer than hands or feet.”

But the utterance of this mystical message is only one of our tasks. If we are to be true prophets to our age, we must reinterpret the *historical* revelation of God, so that again it shall become quick and powerful. It is never wise or safe to sever the connection with history. All our gains and triumphs, our visions and ideals, have in them the precious life blood of remote prophets, and saints, and martyrs. The spiritual

**Dominant
Ideas
of the
Gospel.**

travail of the ages is in our most modest virtue, our most primary doctrine ; it is a part of the necessary air we breathe.

Our generation needs, as truly as the first century needed, the dominant ideas, the compelling message of the Gospel of Christ. In the war of creeds and under the mummy-wrappings of "Churchianity" these revelation-truths have too often lain obscured and forgotten, like a precious pearl in a rubbish heap. The world is so accustomed to a paganised Christianity, and to a scholastically transformed faith, that Christ's primary truths still sound new and strange. I cannot do more than name them here : God is always and everywhere an infinite Father. His nature is love and tenderness. He shares Himself, He gives Himself, He does the best He can for all

His creatures, His method of redemption is love and self-sacrifice. The Divine Heart bears our sins and carries our sorrows, endures the agony which our sins involve, travails with us in the crucible of pain, in the darkness of death, and brings life and immortality to light. All men are meant to be sons of God ; they *are* potential sons—they bear in their being the mark and superscription of God ; they never travel beyond the tug of Divine love upon them. They are intended for royal destiny. This temporal sphere is only one stage of life. The Father's house has many storeys with ever heightening life and ever wider freedom, as the spirit co-operates with the eternal nature of things. But each person holds the key to his own destiny, and his personal

choice is of all things the most momentous. Choices open doors upward or open doors downward, they enlarge or shrink the life. Gravitation is as real in the spiritual as in the physical world. Those who ally themselves with God, and join their wills to His, form a continually expanding society—a kingdom of God, coming to-day, coming to-morrow, and yet always prophetic of farther future fulfilment. There is a personal Mind, a personal Heart, a personal Will working in all things and through all things, forever making man, bringing all things up to better, and overcoming evil and hindrance through love and good-will.

We have outgrown the *intellectual systems* which sufficed in the days of the Hebrew prophets, and under which the

writers of the New Testament lived, but the vision of God, which is revealed in these Scriptures, the aspiration of soul for His Kingdom, the loyalty of heart to Him, the exuberant joy in His presence, the discovery of deliverance from sin, the certainty of eternal life, the incarnation of God, the communion of the Holy Spirit,—these are the supreme spiritual contributions to the life of the race, the most precious legacy from the past.

We can *keep* it only as we learn to put it into the very life blood of our generation, and carry it over in essence and spirit, into the thought and prevailing conceptions of our time. We must learn to translate the Bible into one more language, the language of life. We must make Christ stand before our

generation as the true type and goal of life, always girded for service, and exhibiting at every point the meaning of His own highest words : "*For their sakes I sanctify myself.*" And we must go to our practical tasks with a faith like His in the infinite worth of man.

**Social
Tasks.** //

There is nothing finer in the prophetic work of primitive Friends than their insistence on the *worth of man*. They saw divine chances, and a possible royal destiny in every human being, regardless of colour, and however hampered or blurred by sin and oppression. They considered their main business to be the emancipation of man from everything that bound and cramped him. By the right of primogeniture, this high estimate of the worth

of man comes down to us as a sacred legacy. William James has called Quakerism "a religion of veracity, rooted in spiritual inwardness," but that is not enough. It must manifest its fruits in spiritual outwardness.

There have been vast gains made since the Commonwealth days, and, for one who has the real perspective, the progress of emancipation appears very great. But even yet, we have no task before us greater than the task to-day of helping men and women to possess themselves. The deepest cleavage in our modern society is the cleavage between the rich and the poor—a wide gash which cuts straight down through humanity. Most of us have *neighbours* who get hardly more out of life than did the primitive cave-dwellers—human fellows so

low down that they have to reach up to touch bottom, and neighbours at the other extreme, among " the unemployed rich " who, like lotus eaters,

" Live and lie reclined
On the hills, like gods together,
Careless of mankind."

We have learned, after centuries of experiment, that this social trouble is too deep to be cured by the easy method of flinging alms to poor beggars, or by systems of organised charity. The millionaire who, in his business, fosters iniquitous social conditions and turns men into cogs in the vast machinery of industry, and then tries to wash his soul and his reputation by enormous gifts to charity, philanthropy and education, is not solving the problem. The woman who gives freely to vagrants and to

public charity, and then does nothing to show her own human personal interest in those who labour and are heavy laden in the circle of her own household, and the wider circle of her neighbourhood, is not helping to solve the problem.

But we must not take the short cut and shipwreck on the shoals of abstract theories. The society toward which we are toiling and aspiring will not come by the proclamation of socialism or by any other cure-all scheme. No system of sharing goods, or of sharing profits, *in itself*, will accomplish the end in view ; nothing short of the sharing of life, the spirit of love and brotherhood, the personal consecration, not only of our wealth, but of ourselves, to our fellows will make a good society. The

Shared Experience

millennium will not come by express to-morrow.

Any sharing of goods that is to be effective must spring out of a genuine spirit of love and brotherhood, a spirit that finds *joy* in sharing. No quick panacea will transform society, no reshuffling of leaden atoms will make a golden group. We must, to be sure, make use of every sound economic and sociological principle which comes to light to change the *conditions* of life and the *social environment* of men. In the work of bettering the world and of spiritualising humanity, we can no more ignore the structural principles of society than a bridge-builder can ignore the laws of mechanics in his work, but there is no sane and efficient programme which does not include the old-fashioned Quaker faith in the

personal worth of the individual, a faith that a man is more precious than the gold of Ophir, a vision of the potential child of God in the submerged toiler, and, with that faith and that vision, the readiness to identify ourselves as friend with those who need us, the bestowal of personal care and sympathy, the sharing of the self as well as the sharing of money, the cultivation of the spirit of consecration to the tasks and needs of the neighbourhood group in which we live. In the great words of the Quaker prophet, John Woolman : "We must make it the business of our lives to turn all we possess into the channel of universal love."

We must meet the problem of "the submerged tenth" with "a vicarious tenth," steadily growing into a *vicarious*

church. Instead of being content with preaching about a God who *once* vicariously suffered for man's redemption, it is rather our task so to live in the life and power of that Divine love, that Divine self-giving, that our lives, kindled and aflame with that passion, shall again make Christian love real, practical and dynamic, and shall exhibit the beauty and joy of service, as the Master did.

**Devotion
to
National
Ideals.**

The great prophets of the race have always been great patriots. They have brought to their people a vision of the country as it ought to be, they have been loyal to the ideal nation. They have loved their country too much to spare national sins or political blunders or short-sighted opportunisms, but their main service has always been their

unerring vision of the ideal city, the perfect state, the new Jerusalem, the city of God with righteousness dominant.

Friends have sometimes been dull of vision for national ideals and they have, at some periods, been too absorbed in "individual states of mind" to take up the prophetic mission to the nation, but the *pillar* Quakers have been prophets of the ideal nation, devotedly loyal to the country that ought to be. It is unmistakably a part of our modern mission, not to build dreams of new Jerusalems in the skies, but to live, and if necessary, die for noble national ideals, to make righteousness prevail in the nation, here on the solid earth, to enlarge the scope of freedom and to promote peace through the heightening of national

honour and the expansion of national justice.

**Spirit of
Optimism.**

Our Quakerism must, then, be nothing short of a religion of life, a real *experiment* in the application, the reproduction, of *Christ's religion*. Neither form nor the absence of form ; neither creed nor the absence of creed will *avail*, but a kind of life which is Divinely begotten, inspired and fed from within. It is not " views " that are wanted, but the evidence that in the hush of our Meetings we find a living God, that in our human tasks Divine streams of Grace are raining into our lives, and currents of spiritual energy are coursing through our deeds and purposes. And withal we must go to our day's work with sunlight on our faces.

Let those who work the muck-rake for sensational news or for commercial literature have a monopoly of "seeing yellow"; we must, like the seer of Patmos, do our work with a vision of the rainbow round the throne of God, a vision of hope and promise every time we look up, with a bloom-furnaced faith in the inexhaustible assets of God and the ultimate triumph of the Spirit. "I saw," says the first prophet of Quakerism, "that there was an ocean of darkness and death; but an infinite ocean of light and love flowed over the ocean of darkness. In this, I saw the infinite love of God." Nothing can overwhelm a man with a vision like that.

Let us stop assuming that the great days of Quakerism were in the seventeenth century, and that we are a tiny

remnant left behind to chronicle the story of spent fires and dead issues. The great days of Quakerism are to be in the twentieth century. This is the best "dispensation" that ever was, the best era that has yet dawned. The momentous question is, shall we quit ourselves like men and do, in the high spirit of early Friends, the work of this age.

Let us once more raise the white banner for a genuine spiritual religion ; a religion which finds a present God, and has the power of first-hand experience of Him ; a religion which sees a possible son of God in every person about us, and which sends us out with holy fervour to bring many sons to glory ; a religion which takes up the burden of the world's suffering, and

carries refreshing and gladness into darkened homes and cramped lives everywhere ; a religion not confined to the narrow area of a church building, but permeating the entire community and making for the transformation of the state into a holy commonwealth ; a religion not personified in a priest or pastor, but embodied and exhibited in a fellowship of saints, a congregation of ministering members.

On one day of Easter week each year, multitudes of eastern Christians throng the Church of the Holy Sepulchre in Jerusalem to wait for the descent of fire from heaven. They crowd about with eager faces, and with genuine faith that the miracle will be granted. Within, by the empty tomb, stands a

**Light-
Bearers.**

priest with an unlighted torch. Again and again he thrusts it into an opening in the tomb, and draws it out still unlighted. Suddenly, as he pulls it forth once more, it kindles into flame. Those crowding about believe that it is actual Divine fire. Instantly every man in the crowd near by rushes with his torch and kindles it from the priest's torch, and they, in turn, pass the flame on to light the torches of those about them; and then each man with his lighted torch starts running to kindle the torches of those who remained behind in the city and field, until the light has spread throughout the land.

My figure is taken from a religion in which superstition plays a great part, and one feels afraid that the way of lighting that first torch would hardly

bear investigation ; but, nevertheless, this great eastern pageant of Jerusalem suggests a method which will work in spreading a true religion and a genuine Divine fire. Instead of going to the empty tomb, we must go to the living Christ who triumphed over the tomb, and instead of lighting a physical torch, we must have our own spirits kindled to burning passion by His Presence in us, till " the love of Christ constrains us," and then, with unveiled faces, reflecting, as from a mirror, the glory of the Lord, we can make men see and believe in the Christ who is transforming us by the Spirit of the Lord.

Note.

For the help of readers who desire more detailed information on the history and belief of Friends, the following books are recommended :—

George Fox's *Journal* (abridged), edited by P. L. Parker, 1s. and 1s. 6d. net; by Rufus M. Jones, M.A., 6s. net.

Thomas Ellwood's *Autobiography*, 1s. 6d. and 2s. 6d. net.

John Woolman's *Journal*, Introduction by J. G. Whittier, 1s. 6d. and 2s. 6d. net.

The Rise of the Quakers, by T. E. Harvey, M.A., 1s. 6d. net.

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